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THE PERSPECTIVES FOR LIVING PROGRAM AND ITS INFLUENCE ON THE SELF-CONCEPT OF HIGH SCHOOL STUDENTS

by

© DAVID EDWARD CRAGG

A THESIS

SUBMITTED TO THE

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ABSTRACT

This study measures and records the self-regard of high school students who had completed a Perspectives for Living course. This course (PFL) was designed to foster and encourage a greater understanding of self, both independent and interdependent in relationships with others. This program actively supports the premise that emotional growth can be achieved through education.

The present study is an attempt to assess the success of that course from two approaches; firstly a traditional empirical study, and secondly the recorded experiences of those who both taught and took the course.

The research is based upon the question, is there an attitudinal change toward one's self-concept experienced by those students who complete the PFL course at the high school level.

Two groups of thirty-four students each were involved in the research. Each group, a separate class, was enrolled in the PFL course over a five month semester of study. The Tennessee Self Concept Scale (TSCS) was administered as a measure of self-esteem of these PFL students. To ascertain whether an increase of self-esteem was realized, a pre-test, a post-test and a delayed (post-post) test, all involving the TSCS, were arranged for both classes.

The TSCS results were statistically analyzed by a two-way analysis of variance, with one of the factors as repeated measures.

The results revealed that there were no significant differences between the two groups of students. Nor were there any significant differences apparent when checking whether the time that the TSCS was administered had an effect on the student groups. Furthermore there were no significant interaction effects between the groups and the timing of the TSCS measurements.

Students and staff were videotaped in the process of taking the course and evidence is brought forward of their spontaneous assessment of the experience. The positive assessment they gave the course and the positive effects it had on self-concept are witnessed to.

The contrast between the empirical findings of no difference and the enthusiasm of the students' assessment is examined, and possible avenues for examining this discrepancy are explored.

ACKNOWLEDGEMENTS

Writing this thesis has been a very meaningful experience for me. Teaching the PFL course brought me to a greater understanding of combining the cognitive and affective realms of teaching. I developed a greater awareness of what it means to build a co-operative classroom, and to develop a climate of respect and encouragement amongst the students.

I would like to dedicate this thesis to the many PFL students that I had the pleasure of teaching. Together we worked conscientiously to better understand ourselves as individuals and to improve our ability to better relate with others.

I would like to especially thank my thesis committee, Dr. W. Hague, Chairman, Dr. W. H. O. Schmidt, and Dr. M. F. R. Smith, all of whom in my opinion have distinguished themselves as being gifted teachers. I appreciated the patience and very supportive direction of my chairman, and the interest and encouragement which was given to me by my committee as a whole.

I would like to express my appreciation to my parents whose moral support was very important to me as I wrote this thesis. I am grateful to Mrs. Muriel Smeltzer who provided a very special sense of leadership to my colleagues and me as we all worked to develop a curriculum for the PFL course in Edmonton. Marg Dickson was a great help to me by making her cabin in Muskoka available to me so

that I had an opportunity to write in peaceful surroundings. Barbara Molineux provided for me a special incentive to complete this thesis and to move on towards establishing a very special relationship of our own.

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CHAPTER I

INTRODUCTION

General Problem

The author has taught a course entitled "Perspectives for Living" at the high school level for the last nine years. The course was designed to meet the experiential needs of students in developing communication patterns with family and friends, in becoming more aware of self and self-identity, in examining the whole question of human sexuality and enabling them to think through and make decisions for themselves related to this subject, in looking ahead to preparation for marriage, examining various procedures in child rearing, thinking about responsible parenting and then following a developmental pattern tracing an individual from conception through life with its crisis junctures, to one's eventual death.

Formal classroom teaching can involve two aspects of learning; content and process. An emphasis for a "content" oriented subject would follow a traditional teaching model of transmitting ideas from the teacher to his class of students. Usually academic subjects are structured this way. An emphasis for a "process" directed subject would fully involve the teacher and group of students in active interaction with each other, sharing ideas, expressing feelings and emotions and developing a climate of trust and respect for each other so that the group members could move from a cognitive level to an

affective level. In this designation "education" is interpreted as a dynamic learning process--the process of being and becoming in relation to others. Learning is living and living is learning and the associative concept of "living education" is intentional.

The reactions which the author has had as the teacher of this subject have been very positive. The intent of this study is to examine whether or not the course leaves an effect on those students who have enrolled in PFL classes. The effect will be measured in terms of feelings one has about self. If the PFL course does generate an effect on the students who register, it is expected that the students' feeling of "self" will become more positive. The Tennessee Self Concept Scale (Fitts, 1964) was used as an instrument to measure the expected change of self concept.

The Perspectives for Living Program

The Edmonton Public School Board gave its permission, with some reservation, for a course entitled Perspectives for Living to be taught in Edmonton schools. The number of schools involved in teaching the course has expanded from three high schools in 1971, to the present where PFL is being taught throughout the Edmonton Public School Board system. A rationale for this course is as follows:

> ... the individual is of primary importance and ... therefore the main goal of education must be self-actualization--this is the developing and using of one's capacities in a way that is satisfying, both to one's self and to his relationship with others and the environment.

This was proposed by the N-12 Education Task Force preliminary report to the Commission on Educational Planning to the Alberta Teachers Association, in February 1971.

Apparent Need for the Course

The author was among a group of teachers who believed there was an urgent need for a course such as Perspectives for Living. It was thought that it would be one way to serve an educational need which appears to have developed in the evolution of our culture. In this designation, "education" is interpreted as a dynamic learning process--the process of being and becoming in relation to others. The content of this educational process is the individual human being. The content of life, like the content of Perspectives for Living Education, is unique to each individual participant. The term "perspectives" implies the existence of and therefore the need to integrate, appreciate and evaluate--many points of view, many meaningful relationships, many experiences in living, and much knowledge to be subjected to judgment. These are the means by which the individual becomes truly human and as a result of which he derives his life style and value system. The individual learns that there are other perspectives for living as well as his own.

The term "perspectives" has significance too in relation to the kind of education envisaged for this program. It moves away from the single discipline approach, yet integrates the perspectives, the expertise, the experience, and training specific to a wide variety of

educational disciplines as they impinge on personal living and human development.

The author views the classroom as a reservoir of potential--human potential. To tap this vast supply of human resource is a challenge which faces each educator in contact with students. What is the most effective means of fostering growth and development of this student potential?

Traditionally teaching has emphasized that the primary role of the educator is to transmit information--encouraging the mastery of specific subject content. In this system the role of the teacher and student were clearly defined, sometimes rigid, and at times impersonal. Recently there has been a shift from content to process. Through process teaching the individual learns how to use the resources available and then apply them to content areas that are personally or socially relevant. Central to this educational experience is the emphasis on the personal growth of the individual. The goal is to teach the student how to understand, direct and develop himself. This recent shift of emphasis has been developed by a group of humanistic existential education theorists, who are now referred to as the "third force!" This "third force" movement in psychology and education, has its basis in Maslow's theory of personality and growth.

Growth and development are influenced from two main sources: heredity (nature) and environment (nurture). The environment determines the development within the limits set by heredity. Psychologists

have long debated the issue of the significance of each. Education though can have no impact on the heredity factor but it can address itself to the environmental issues. "Education environments can help the student grow and develop as fully as possible; to the extent of his potentialities" (Mann, 1972).

Borton (1970) states that "an education without the understanding of self is simply training in an irrelevant accumulation of facts and theories" (p. vii). A student must learn the processes for coping with his concerns about his inner self and the outer world. Further to this Borton writes the following:

> By stressing the relation between process and concerns, it should be possible to make school as relevant, involving, and joyful as the learning each of us experienced when we were infants first discovering ourselves and our surroundings. (p. vii)

How then is the environment created whereby process education is facilitated and both cognitive and emotional growth occurs? One area of the human potential movement which addresses itself to this question is Transactional Analysis. Basic to this theory is the belief that individuals are born with everything they need to grow and develop in healthy ways (Haimoevitz, 1975). Particular experiences may hinder or even stop this growth but within a nurturing environment individuals may reclaim their natural potential and experience their unique potency.

A very important feature of this course is the climate of the

classroom. From the very beginning these classes are encouraged to develop a safe and respectful climate in which students can work through their feelings and decisions--in essence a co-operative climate. By experiencing a warm and sharing atmosphere the students are invited to self-disclose and share their feelings and ideas, knowing that they are each accepted for who they are and respected for what they think, and their expression of that opinion. The author is of the opinion that there are course subjects at the high school level which are only concerned with the cognitive approach, and pay little heed to personal needs of the student. Often students generally don't know the names of fellow students as people. Initially it was appalling to observe the inability of new "PFL" students to express personal ideas or feelings related to human interaction subjects. As the time passed it was exciting to observe the noticeable improvement of many students in their ability to more meaningfully communicate with their fellow students and to more effectively interrelate with each other.

PFL Education is the process and knowledge which allows the individual to become more educated about himself as a unique individual, and also become more educated in all reciprocal relationships with others which will profoundly influence what he actually does throughout a lifetime. The course does attempt to meet the individual where he is emotionally, socially, and intellectually, and will help him clarify and understand that position.

As Dabrowski contends in his theory of positive disintegration,

students in the experience of education have to be exposed to difficult or trying experiences. By so doing they experience what he labels a disintegrating experience, which provides the possibility of reintegrating at a higher level of personality functioning. In the PFL program students sometimes have to cope with a death in the family, an unexpected pregnancy, a break-up with a boyfriend, or emotionally upsetting circumstances, which can be discussed either openly in class, or with the teacher in private.

A PFL Course Objective

Throughout the course, it is very evident that values education assumes a prominent role. The course is concerned with what the individual strives for ideally, knowing that through learning one develops a valuing process and a set of values by which he lives. We know that one's value structure, despite one's (in)ability to express it in verbal terms, does determine the direction, kind and intensity of his behavior; as affect it motivates cognition and will. The Perspectives for Living course is intent in helping each individual identify and consolidate his value position to help understand why he acts or feels in a certain way. It accepts that each individual must hold values with which he is comfortable and which are congruent with his life experience to that point.

The Human Relations-Affect Orientation of the PFL Course

The author thoroughly enjoyed teaching this course and appreciated and valued the relationships which developed amongst the students

and with the teacher as the facilitator for the course. The students are encouraged to actively participate in the course and the benefits of so doing were very apparent. I sensed a vibrancy and enthusiasm developing as interpersonal effectiveness was realized by those in the class. Also there was a sense of cameraderie evident amongst the students as the class moved through the five month semester. Comments often expressed were: "Why didn't I have a course like this sooner" or "I think every student in Harry Ainlay High School should enroll in this PFL course. I've never been exposed to such meaningful and self-oriented information in school before." "Is there another course available like this one?"

The author is of the opinion that such a learning process as Perspectives for Living encourages and does foster a personal growth for the students involved in the program. Too, he is convinced that the students experienced the aims and objectives of the "third force" psychology which states in part:

> that individuals are able to grow to greater health; can increase the range and flexibility of their behaviour; have a capacity for creating solutions, even though functioning 'normally' can learn to function with even greater enjoyment and effectiveness and are able to transcend their 'average' living habits. (Peavy, 1973, p. 75)

CHAPTER II

AN HISTORICAL REVIEW OF RELATED THEORY

Introduction of Terms Self-concept and Self-esteem

A considerable portion of this chapter will concentrate upon discussions which trace the evolution and usage of the three terms, which illustrate the similarities and differences in the theoretical approaches applied to them over the years.

Categorizing self-esteem as a subset of self-conception raises two questions in particular:

1) what is the nature of self and self-concept, and

2) what part of self-concept is self-esteem?

Wells and Marwell (1976) comment that self seems to be one of those parts which because of its ubiquity and indispensibility, is virtually impossible either to discard or specify unambiguously. They believe the part of the confusion with the word comes from everyday application of it as a frequent synonym for person, personality and sometimes body, and with this layman's blurring of definition spilling over into psychology as well. Gordon Alporte's (1961) definition provides some insightful perspective to help cope with this confusion. He writes:

> The self is something of which we are immediately aware. We think of it as the warm, private region of our life. As such it plays a critical part in our consciousness (a concept broader than self), in our personality (a

> concept broader than consciousness), and in our organism (a concept broader than personality). Thus it is some kind of core in our being. And yet it is not a constant core. (p. 110)

Wells and Marwell (1976) present a more technical view, proposing that self be seen as a specialized cognitive or behavioral aspect of "personality" which consists of reflexive or self-conscious cognitions and behaviors. Arising from James' (1890) views of the self-as-agent and self-as-object, they propose that the basic properties ascribed to the self would be that it is a reflexive, social process. Aside from these basic properties, however, they concede that the conceptualization of self can vary in numerous ways.

With reference to self-esteem, one can begin by saying that this particular expression is generally considered a theoretical construct that is a component of the larger term "self-concept," which in turn is one aspect of "self," both of which are hypothetical constructs (Wells & Marwell, 1976; Wylie, 1974). An analysis of self-esteem presupposes an understanding of the self and self-concept if one is to understand how the term is understood today. Another point of view is to recognize that many of the issues first raised in discussions of self and self-concept have influenced current views of self-esteem.

Wells and Marwell (1976) elaborate upon four features related to the use of self-esteem today:

1) "Self-esteem" as a term is very popular today and is used to explain a variety of behavioral phenomena. They would agree with

Wylie (1974) who says that self-esteem has been linked to almost every variable at one time or another.

2) As a conceptual tool, self-esteem has been employed by a wide range of theoretical perspectives and is a key idea in many of its approaches.

3) Behavioral phenomena are involved which are presumably understood and perhaps manipulatable thereby making particular portions of it amenable to empirical confirmation or rejection.

4) Lastly, as noted earlier, self-esteem is a deceptively slipping concept about which there is a good deal of confusion and disagreement.

McCrandall (1976) conclusively states that there is no standard operational definition of self-esteem. Therefore, before an examination of the research of self-esteem, some of the discussions related to it will be studied, attempting to identify important issues and to endeavor to clarify and to determine what's being talked about.

The author thinks an overview tracking the evolution of the three terms would be helpful. Gergen (1971) outlines the two primary reasons for studying the self (and by implication self-concept and self-esteem). The first of these is identity. Arising from the ancient idiom, "Know thyself," Gergen thinks that the way a man conceives of himself influences both what he chooses to do and what he expects of life. Furthermore, for one to know his identity is to more fully understand the meaning of his past, and the potential for his future.

The second reason centers upon self-evaluation which questions what feelings an individual should have about oneself, and how one should value self. Gergen mentions that over the centuries, the pendulum has swung back and forth between those who would question self love, and those who believe it to be crucial to human happiness. Most of the research on self-esteem has been based upon the premise that the person's evaluation or esteem of himself, plays a key role in determining his behavior. Much of what a person does and the manner in which he does it is presumed to be dependent upon his self-esteem. The author of this study is especially interested in this particular idea.

While there are probably other reasons as well, these are the main ones. These in turn have prompted those people interested in understanding the processes of mental health and adjustment, and in human social interaction to pursue study in these areas.

Before examining the other issues, the manner in which these terms have been developed and used by some of the prominent theorists will now be examined.

Historical and Theoretical Background

Brief Overview

The idea of self and self-concept has both historical and modern significance. The idea of a "psychic" agent which controls, guides and regulates our behavior has been a subject of keen interest to man throughout the annals of time. Centuries ago, the Greeks, particularly Aristotle, distinguished between the physical and non-physical

aspects of the human being (Gergen, 1971). Religious writers have also acknowledged the inner self in referring to the soul, which is central to the idea of the non-physical existence. Though not precisely defined, this notion had much in common with what later theorists meant by "self." When the concept of soul was so prevalent in Christian theological thought, its use in scientific thinking gradually phased away.

Rene Descartes' well known expression "I think, therefore I am," introduced some 2000 years after Aristotle's concept of "I," the thinking, cognizing entity, became a direct predecessor of the concept of self in psychology. Later philosophers, such people as Berkely, Leibnitz, Hobbes, Spinoza, Hume, Locke, Kant, James and John Stuart Mill (Gergen, 1971) focussed upon ideas such as the distinction between mind and body, the nature of human experience, and understanding the existence of mind became incorporated and central to their philosophical thinking. The early psychology which stemmed from this philosophical thinking was mainly a psychology of personal experience based upon self reports or introspection. The notion of self which centered upon the person's experience of one's body was introduced by the "introspectionists." However with the influential theorizing of William James (1890, 1892) at the turn of the century, this restricted view was abandoned (Gergen, 1971). Both James, who is generally regarded as the earliest self psychologist and C. A. Cooley had a wide following until the emergence of the behaviorists in the early 1900's.

This group of psychologists were at the forefront in psychological thinking until the 1930's, when interest in mental phenomena decreased. However, clinical psychologists experienced that this behavioristic model was too restricted to account for the phenomena they observed. As Freudian, neo-Freudian and Gestalt theories became more popular, the interest in the self experienced a resurgence and many theories and approaches were developed.

Today, while not all the theorists find it necessary to discuss the notion of self or self-concept (Evans, 1968), for many theorists if the view or perception the individual has of himself is not the single most important human attribute, it is at least a very critical variable. Many people see the self-viewing process as often being the key to understanding the numerous puzzling behavioral events displayed by each person (Hall & Lindzey, 1970).

As it is not the intent of this summary to mention all the theorists who focus upon the self and self-concept, by selecting some of the more prominent theorists, an understanding both of the evolution of the terms and an awareness of their application today may be realized--thus ensuring a better understanding of self and self-esteem. The next section will examine the evolution of the modern views, beginning with William James.

William James

James, the first of the modern self psychologists, said that, in its widest possible sense ... a man's self is the sum total of all that he

can call his (James, 1890, p. 291). This self was divided into three parts: a) its constituents, b) the feelings and emotions they arouse--self feelings, and c) the actions which they prompt--self seeking and self-preservation. The constituents, in turn, could be further divided into: 1) the Empirical Self (the Me) and 2) what James called the Pure Ego, (the I) (James, 1890, p. 292).

The empirical Self was composed of:

1) the material Me referring to the person's body, his possessions, his family, and all material things with which he might feel a sense of unity,

2) the social Me referring to the recognition which the person received from other people,

3) the spiritual Me, which seems to refer to the individual's awareness of his own mental processes, "To think ourselves as thinkers" (James, 1890, p. 296).

The Pure Ego is what the philosophers refer to as that "pure principal of personal identity" (James, 1890, p. 330).

The two main aspects of self which James identified, the Empirical Self and the Pure Ego, have been referred to in many ways by others, the most common ones being "the knower" and "the known." Theorists both before and after James have tended to focus on only one or the other of these aspects (Gergen, 1971). James himself acknowledged the theoretical dichotomy but maintained that these two phenomena were really not separate, but rather belonged to a single

phenomenon, the "stream of consciousness," in which images, emotions and sensations constantly flowed (James, 1890). One could view this stream of consciousness in different ways though.

One could choose to study the person's attitudes and feelings about oneself, experientially. This was described as self as known, self as object, or as the object pronoun me, since it reflects the person's evaluations, perceptions, feelings and attitudes of oneself as an object. Thus in this sense, the self is what the person thinks of himself.

Or, the self could be viewed as a group of psychological processes which govern behavior and adjustment. One could examine this stream of consciousness by searching for laws or principles governing its generation from moment to moment. Mental process could be seen as self as knower, the judging thought or thinker, or simply as the subject pronoun I. However, for James, although he saw the dichotomy he considered these as discriminated aspects of the same phenomenon, the stream of consciousness (Gergen, 1971; Hall & Lindzey, 1970).

Modern writers still acknowledge this dichotomy. Hall and Lindzey (1970) suggest that as these two views of self are so completely different, it would be better to have separate terms for them, perhaps something like "self" and "ego." However, they note that while in fact this has been done, the use of terms is so inconsistent that there is still much confusion today (p. 516).

With regard to self-esteem, for James, the extent to which people experienced successes determined their self-esteem, although this was not described as some sort of stable self-evaluation, but rather as a barometer which "rises and falls from one day to another" (James, 1890, p. 307).

The Behaviorists

As Wylie (1974) points out, while these theories were dominating the scene during the second, third and fourth decades of the 20th century, constructs concerning the self did not receive much attention. She refers to Hilgard (1949) who pointed out that "mentalistic" constructs such as self-concept were an anathema to most behaviorists.

Initially, the behaviorists were quite persuasive. They offered statistical results from highly controlled laboratory conditions that could be duplicated consistently from one laboratory to the next. They concentrated on the manipulation and control of external stimuli and methods of precisely measuring observable behavior, rather than struggling to establish a terminology for the subjective world.

However, other theories began to receive attention when the behavioristic clinicians began to experience difficulties explaining the phenomena which they observed. As Wylie (1974) notes, this mixing of approaches implied the possibility of fusing general psychological theories of cognition and motivation with the psychoanalytic theories originating in the clinic. While it is true as Hall and Lindzey (1970) state that most theoretical issues in psychology have been debated

within the framework of learning theory, it is also true that within the last three decades, almost all the theories of personality assign importance to a phenomenal and/or self-concept with cognitive and motivational attributes (Wylie, 1974).

Sigmund Freud

By the late 1920's, Freud and his psychoanalytic theory was well established in North America. As the first of the psychoanalytic theorists, his ideas contributed substantially to the self theory, although his influence in America was initially delayed because of the behavioristic influence.

Freud believed that the self included conscious and unconscious aspects which he referred to as id, ego and super ego. He believed that the self feelings are developed in the id which is unconscious and is the source of basic urges and impulses. The id, according to Freud, "has no organization and unified will, only an impulsion to obtain satisfaction for the instinctual needs in accordance with the pleasure principle ... the id knows no value, no good and evil, no mortality," (Freud, 1933, pp. 104-105). The super ego is synonymous with conscience and is at the other extreme of id. Freud has defined the super ego as "the representative of all moral restrictions, the advocate of the impulse toward perfection; ... of what people call the 'higher' things in human life" (Freud, p. 95). He emphasized that the unconscious determinants of the self concept were more powerful than the conscious ones. The ego is that part of the personality which is in

contact with external reality. It is responsible for regulating behavior and for controlling our impulses. In short, the ego perceives reality--tests, selects and rejects behavior patterns. It is responsible for learning and for the control and suppression of basic impulses (Hartmann, 1947).

In ascribing an unconscious aspect to the self, Freud sparked a dilemma with which theorists still have problems (Wylie, 1974). The problem is one which is concerned about the degree to which self theorists wish to be and can successfully be phenomenological, which entails being concerned with the conscious aspect of self.

Freud's theory did not directly deal with self-esteem. The process of reinforcement was described not as a result of repeated reinforcements, or as a history of successes and failures, but as a result of identification with the ego-ideal, a very different kind of process (Wells & Marwell, 1976, p. 19).

Social Psychological Theories

This theoretical orientation is one which focuses on a person as a social being who is influenced by the personal meanings one attaches to one's experiences. In simplistic terms, it is an orientation which seeks to understand man by studying man. One would think that this would be a self-evident point of view--an obvious direction for psychology to take. However this has not always been the case. The following observation by a clinical psychologist draws attention to this concern:

> Because of our need to compete with the physical sciences, behavioral sciences have skipped over, by and large, the naturalistic stage from which other disciplines developed. We have not been people-watchers as biologists were bird- and bug-watchers. We have moved too quickly into the laboratory and looked only at special populations of people under special circumstances; we have thought we could derive generalizations about human behavior without first gaining the kind of understanding that could come only from years of performing normal tasks. Very few of us make any attempt to use our scientific training to investigate what people are really like when they are being themselves. When one examines the literature in the behavioral sciences, one seldom has the feeling, "that's what it's like to be me." The person is usually missing and the findings have no reality or meaning for us because we cannot find ourselves. (Farson, 1965, p. 12)

Stemming from this acute concern, humanistic psychology has emerged as a major orientation to the study of man. This orientation represents "the third force" in psychology, as it endeavors to go beyond the points of view of behaviorism and psychoanalysis, the two most dominant perspectives within the broad spectrum of psychology.

Since humanistic existential and phenomenological psychology are frequently used in close association by those who identify with any frame of reference that discusses a psychology of the self, this study will briefly review each theory respectively, and will examine the predominant psychologists in each particular category.

Humanistic Social Psychological Theories

C. H. Cooley

This man was one of the earliest social psychologists to explore

the idea of self. He was interested in the crucial impact which one's social milieu had on one's self perception. He developed the theory of "the looking glass self," reflecting how the self grows, based upon one's interpersonal interactions. He writes:

> in a very large and interesting class of cases, the social reference takes the form of a somewhat definite imagination of how one's self ... appears in a particular mind, and the kind of self-feeling one has is determined by the attitude toward this attributed to that other mind. A social self might be called the reflected or looking glass self.
>
> Each to each a looking glass
> Reflects the other that doth pass.
> (Cooley, 1902, p. 20-21)

When one's self-esteem and self-confidence is dependent upon the opinion of others, according to Cooley, it is important that one's perception and interpretation of the reaction of the other person is accurate.

George H. Mead

As Cooley did, Mead presented a view of the self which was rooted in the social conditions surrounding the individuals, and which developed from the interaction between the individual and his social world. Mead's self is an object of awareness, rather than a system of processes which means that a person comes to know oneself and respond to oneself or that person perceives others responding to oneself. Mead's self is a socially formed self which grows in a social setting where there is social communication. According to Mead, a

person can have as many selves as there are numbers of social groups of which he is part.

In America the most famous exponents of these breakaway viewpoints were Alfred Adler, Karen Horney, Erick Fromm and Harry Stack Sullivan. Although all of these people were highly influenced by Freud, their theories included the unconscious, preconscious, and conscious processes within the self, because of their interest in the social aspect of man. Hall and Lindzey (1970) refer to them as social psychological theorists. Elsewhere they have been referred to as neo-Freudians (Wells & Marwell, 1976), and as humanistic social psychologists (Hamachek, 1971).

Alfred Adler

Adler who was one of Freud's earliest pupils, advocated his idea of a "life plan" for the individual, or the purpose the goal, which determines behavior. The self for Adler is a highly personalized subjective system through which a person interprets and gives meaning to his experiences. While Freud stressed the unconscious, the center of personality, Adler emphasized consciousness as the center of personality. He not only viewed man as a conscious being who was aware of his reasons for behavior, but further to this, that he was a self-conscious individual, capable of planning and directing his energies with a full awareness of their meaning for his own self-realization.

Adler believed that every person had the same goal; namely superiority. To achieve this goal, one could pursue a myriad of

different "life styles," determined largely by the particular inferiorities, real or imagined that a person has. The "life plan" is then a conscious attempt to set up a goal or direction in life which gives meaning to events, which might otherwise not make sense. By emphasizing the person's perception of the defect, he suggested a reflexive process very much akin to the idea of self-esteem (Wells & Marwell, 1976).

Karen Horney

Like Adler, Horney also reacted to Freud's instinctivistic psychology. Her ideas emanate from her primary concept of basic anxiety, which she defined as "... the feeling a child has of being isolated and helpless in a potentially hostile world" (Horney, 1945, p. 41). She claimed that a wide range of adverse factors in the environment can produce this insecurity in a child, which could predispose this individual to adopt adjustment strategies, in order to satisfy a neurotic need growing from disturbed human relationships. Horney developed a list of ten neurotic needs and later classified these needs under three headings: 1) moving toward people, 2) moving away from people and 3) moving against people (Horney, 1945). She maintained that the basic difference between a normal and neurotic conflict was one of degree. In other ways, everyone has these conflicts, but some people because of early childhood experiences involving unfortunate parental treatment, possess theirs in exaggerated form.

Erich Fromm

Fromm and Ramon Xirau in the Nature of Man (p. 6) state:

> A number of philosophers from Kierkegaard and Marx to William James, Bergson and Richard de Chardin, have perceived that man is the author of his own history. (1968)

Either man chooses to avoid humaneness which involves a state of regression, or he moves forward to develop his individuality and his reason, until he becomes the master of nature, and himself. From a developmental perspective, the family provides a base of care and nurturance which is vital to personal growth. The youngster learns to love, to reason, to develop a sense of identity which is so vitally important for a unique sense of self. To escape a sense of aloneness and anxiety, man must be able to relate to both man and nature spontaneously.

> This kind of relationship--the foremost expressions of which are love and productive work--are rooted in the integration and strength of the total personality and are therefore subject to the very limits that exist for the growth of the self. (Fromm, 1941, p. 30)

It is Fromm's contention that man must practise being human in order to relate well with others and oneself.

A sense of self-esteem is very important in Fromm's theory of self-development, and very dependent upon a favourable reaction from others. He writes:

> This dependence of self esteem on the success of the 'personality' is the reason why for

> for modern man popularity has this tremendous importance. On it depends not only whether or not one goes ahead in practical matters, but also whether one can keep one's self esteem or whether one falls into the abyss of inferiority feelings. (Fromm, 1941, p. 120)

Harry Stack Sullivan

Sullivan, whose writings are closely associated with the social interaction idea of Mead and Cooley, developed an interpersonal theory of personality development. The theory is based upon the interpersonal dynamics which a newborn infant begins to experience, described as a never ending flow of "reflected appraisals." The assimilation of these reflected appraisals provides the child with a basis to enable one to develop expectations and attitudes towards oneself as an individual. If these reflected appraisals have been primarily positive and constructive, one's self image will be positive and approving. However, if these appraisals have been mainly derogatory, the self image likely will be disparaging and hostile. From the assimilation of these reflected appraisals, one then developed attitudes towards oneself, which could be categorized into one of three divisions--the "good me," "bad me," or "not me." These developed as a result of need satisfaction or anxiety production by the parent, usually occurring after the child had done something which either pleased or displeased the parent. From this process, the self system became structured as "an organization of educative experience called into being by the necessity to avoid or to minimize incidents of anxiety" (Sullivan, 1953,

p. 165), and as a process of self-evaluation which comprises self-esteem.

Existential Psychology

This is primarily a twentieth century philosophy which stresses an individual's responsibility for one's own self-development. This theory expresses the individual's awareness of one's own existence and the freedom one has to choose various alternatives for behaving. A primary focus of existentialism is the struggle of an individual to reach beyond oneself, to transcend oneself, which dwells upon a person's capacity for "dynamic self-consciousness" (Van Cleve Morris, 1954, p. 252).

In modern times, existentialism has developed as a philosophy which is concerned with the search for identity in times when selfhood is threatened by theoretical systems, mass reactions, mechanistic and technological production, exploitive mass media, and industrial and governmental hierarchical organizations. This philosophy is characterized by several themes that permeate certain modern European philosophies. It is concerned with such themes as alienation, self-estrangement, transcendence, self-assertion, meaning in life, authentic living, existence in the face of death (Johnson, 1967; Samuels, 1977).

The existentialists say that man exists first and then he speculates and contemplates his existence, and as a result of personal choice, creates his own unique essence.

Phenomenological Theory

Snygg and Combs

Although several theorists could be studied under this particular topic, the theories of Snygg and Combs and Carl Rogers are probably the most influential (Wells & Marwell, 1976; Samuels, 1977).

Snygg and Combs (1949) believe that "all behavior, without exception, is completely determined by and pertinent to the phenomenal field of the behaving organism" (p. 15). This phenomenal field consists of the totality of experiences of which the person is aware at any moment. While awareness may vary between a high or low level, they believe that it never becomes completely unconscious. For them, awareness becomes a cause of behavior, as what a person thinks and feels determines what one will do.

A "phenomenal self" gradually develops from within this phenomenal field. This phenomenal self "includes all those parts of the phenomenal field which the individual experiences as part of characteristics of himself" (Snygg & Combs, 1949, p. 58). Hall and Lindzey (1970) point out that for Snygg and Combs, the self is both object and process at one and the same time.

Carl Rogers

Carl Rogers' "client-centered" therapy has significantly influenced self and self-esteem theory. Along with other phenomenologists, Rogers maintains that the phenomenal field (subjective reality) determines how people behave--not the stimulating conditions (external

reality).

Rogers' main emphasis has focused on how and why individuals structure and change their personalities, especially when involved in the process of therapy. He has been less concerned with the development of theory but rather has let it grow naturally out of the testing of hypotheses which he and his colleagues formed from their experience with clients (Hall & Lindzey, 1970; Meador & Rogers, 1973). As time has passed, his theory has evolved and changed as new experiences and research have been of influence to him.

There are two structural constructs which have been fundamentally important to his theory, and important to this study on self. The organism and the self are the two constructs. Rogers' organism is the focus of all experience, which includes all that is potentially available to awareness that is going on within the organism at any one time. This totality of experience constitutes the "phenomenal field." This field becomes the individual's frame of reference and can only be completely known to the person himself, although it can be known imperfectly through emphatic understanding (Rogers, 1959). The other construct in Rogers' theory is the self. While he was not very concerned about this construct in his early thinking, he eventually began to realize that:

> ... when clients were given the opportunity to express their problems and their attitudes in their own terms, without any guidance or interpretation, they tended to talk in terms of the self ... It seemed clear ... that the self was an important

> element in the experience of the client and that in some odd sense his goal was to become his 'real self.' (Rogers, 1959, pp. 200-201)

As he continued to develop his theory, the self became the central concept. He states "The central construct of our theory would be the concept of self or the self as perceived object in the phenomenal field" (Rogers, 1950, p. 379). He viewed the self (or self-concept) as being:

> the organized, consistent conceptual gestalt composed of perceptions of the characteristics of the "I" or "me" and the perceptions of the relationships of the "I" or "me" to others and to various aspects of life, together with the values attached to these perceptions. It is a gestalt which is available to awareness though not necessarily in awareness. It is a fluid and changing gestalt but at any given moment, it is a specific entity. (Rogers, 1959, p. 200)

Rogers believed that the development of the self or self-concept is an on-going and dynamic process, directly related to the individual's perception of one's experiences in his environment. One particularly important influence on one's perception of experiences is one's need for positive regard which Rogers describes as a pervasive, persistent and universal need in people. This need for positive regard can only be satisfied as reflected from others, especially significant others. As the individual endeavors to satisfy the need for positive regard, one develops a sense of self-regard which is a learned sense of self based upon the perception of the reflected regard one has received from others.

Reviewing Rogers' view of self-regard, we find that self-regard

does not quite constitute self-esteem for Rogers (Wells & Marwell, 1976). The important self-esteem concept is that of "self-acceptance."

Abraham Maslow

Maslow's contribution to the humanistic social psychological viewpoint is represented in his interest in studying healthy creative people who present a dimension of humanness which is far different to that evident in dwelling upon a person's weaknesses, and conflict.

Maslow has structured a theory of human motivation which differentiates between basic needs and metaneeds. The basic needs which are arranged in hierarchical order from the most potent to the least potent are as follows: the physiological needs, the safety needs, the love and belongingness needs, the esteem needs and the self-actualization needs (Maslow, 1954). The metaneeds are values such as justice, goodness, beauty, order, or unity which behave like needs (Maslow, 1971). These basic needs are pre-potent over the meta-needs. The metaneeds have no hierarchy as they can easily be interchanged. However, when not fulfilled, they represent a deficiency which can result in metapathologies such as alienation, anguish, apathy and cynicism.

It is interesting to note that Maslow defined self-esteem needs just below self-actualization. Maslow (1942) equated self-esteem with dominance feeling needs but later he revised his thinking and equated self-esteem with self-respect and classified it into two subsidiary sets (Maslow, 1954). The first is the desire for strength, for achievement,

for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom (Maslow, 1954, p. 90). The second is the desire for reputation or prestige--the means of respect or esteem from others.

Feelings of self-confidence, worth, strength, capability, adequacy and being considered useful would result from satisfaction of self-esteem needs, Maslow said, feelings of inferiority, weakness and helplessness would arise if these needs remained unfulfilled. This in turn would lead to either basic discouragement or to neurotic manifestation.

In summary it is obvious that different viewpoints involving self, self-concept, and self-esteem are still in evidence today.

Theories of Self-Esteem

Most of the theorists and theories covered earlier in this thesis have touched upon the subject of self-esteem, but it has not been the pivotal emphasis of their theories. The following writers for whom self-esteem theory does play a major emphasis, will now be briefly represented.

Morris Rosenberg

Rosenberg's research attempted to outline the influence of certain social factors on self-esteem and to elaborate upon the effect of self-esteem on socially significant attitudes. His approach has tended to be more sociological in nature than other self-esteem theorists.

His writings stem from research involving adolescents analyzing their attitudes towards themselves. He contends that people have attitudes of objects generally, and that the self is in fact one such object. He views self-esteem as an evaluation attitude. However, he does maintain that there are some quantitative differences between attitudes involving self and attitudes one has towards other objects (Rosenberg, 1965).

His definition of self-esteem involves a measure contrasting high and low esteem. One who has high esteem typically has respect for self, recognizing that there are certain self-limitations, but that being of worth, there is an expectation to grow and to continue to develop one's capabilities. The low self-esteem involves a sense of self-rejection, self-contempt and dissatisfaction. This self projection is regrettably disagreeable.

"All self-attitudes have an evaluative dimension which produces a 'self-estimation' of the attitude object--how the individual actually rates himself with regard to a particular characteristic" (Rosenberg, 1965, p. 246). All self-estimates are not equally important but vary according to the self-value of the attitude--"how much he cares about the quality" (Rosenberg, 1965, p. 246). The person's ultimate self-esteem is realized by weighting each self-estimate with its corresponding self-value, and then becoming involved in a psychological summation of the specific weighted evaluations.

The research indicates that those persons who have high self-

esteem have a tendency to have higher aspirations and expectations for successful endeavor than do low esteem persons, who characteristically exhibit more neurotic tendencies and who experience greater difficulties with social interaction.

Stanley Coopersmith

The topics of major interest for Coopersmith involve the early development of self-esteem and the evaluative aspect of self-esteem. Self-esteem for Coopersmith (1967) refers to:

> the evaluation which the individual makes and customarily maintains with regard to himself: it expresses an attitude of approval or disapproval and indicates the extent to which the individual believes himself to be capable, significant, successful, and worthy. It is a personal judgment of worthiness that is expressed in attitudes the individual holds toward himself. (p. 4)

Coopersmith has developed a composite index to describe one's self-esteem, involving the evaluative attitude which one holds towards oneself as an object. One aspect concentrates on subjective evaluation (the individual's self-perception and self-description) while the other aspect involves a behavioral expression, based upon outside observers. With this information he contends that he is able to differentiate between true self-esteem and defensive self-esteem--which Wells and Marwell (1976) view to be debatable.

Coopersmith maintains that the determining variables of self-esteem can be categorized as successes, values, aspirations and defenses. To experience a positive evaluation, the individual must

reach a level of performance in valued areas which meet or exceed one's expectations, and one has to be able to handle, control and diminish the derogatory implications of any differences and deficiences.

He found certain parental attitudes were very conducive for promoting the self-esteem of the children he researched. These were: 1) acceptance of the children, 2) enforcement of clearly defined limits, and 3) respect for individual initiative and attitude within these limits.

William Fitts

Originally William Fitts focussed on the rehabilitation of individuals. Now he believes that self-actualization may be more accurate in its description. Fitts describes self-actualization as being the process of making actual or real, of implementing or putting into motion, the potential resources of an individual (Fitts, 1971, p. 5). Further he writes that rehabilitation can be conceptualized as a multi-faceted process aimed at facilitating the self-actualization of individuals (Fitts, 1971, p. 5).

In rehabilitation, Fitts believed that it would be important to know an all-inclusive description about that individual. He chose self-concept as being such a description, and notes, that the self-concept is seen as a means of understanding the individual from his own frame of reference and as a resource for better planning and assistance by those who would help him toward rehabilitation and/or self-actualization (Fitts, 1972, p. 5).

Analogous to self-actualization theory, Fitts' conceptual model

is described in terms of interpersonal relationships and interpersonal competence.

The Tennessee Self-Concept Scale was devised by William Fitts to measure self-esteem. This instrument was used in the present study to measure and record changes in self-concept.

Self-esteem Theory

In the literature, what is referred to as a self-esteem theory, maintains that people have a need for positive self-esteem, which is reinforced by the approval which they receive from others, and frustrated by disapproval from others. Self-esteem theory would suggest that if self-esteem needs are met, the low self-esteem person will respond to others (Samuels, 1977). Further this theory would suggest that if teachers can structure experiences to bolster or enhance self-esteem for students who have a low measure of self-regard, that these students so described will respond and presumably will gain more positive self-feelings. Because of the striving toward positive self-evaluation, change can in fact become a possibility particularly in new experiences with new significant others.

Why is the Study of Self-esteem Important

Most writers acknowledge that the person's evaluation of himself plays a critical role in determining his behavior (Gergen, 1971; Wells & Marwell, 1976; Wylie, 1974). A study of self-esteem does focus upon the motivational significance of the valuation which a person places upon self.

Definitions of Self-esteem

Many writers have not defined self-esteem explicitly, agreeing with McGuire's opinion that over concern with definitions may be counter productive (1968). The ideas which follow, will be definitions which attempt to explicitly define self-esteem.

The first approach uses the idea of attitudes. Rosenberg writes, "by self-esteem we refer to the evaluation which the individual makes and customarily maintains with regard to himself; it expresses an attitude of approval or disapproval" (1965, p. 5). Some writers view self-esteem as an aspect of all self-attitudes. Allport (1937) says "self-esteem ... enters into all sentiments and traits" (p. 171) whereas others tend to define it as "the evaluative components of self-conception" (Gecas, 1972; Gergen, 1971). Self-esteem has been recognized both specifically and globally. There are many personal qualities to which evaluations are assessed; these may be summed to form an overall evaluation. For some, this summation is simply a "collection" of specific attitudes (James, 1890), for others, it has a unified singular status (McCandless, 1961; Rosenberg, 1965).

Other writers use discrepancy or disparity-based definitions such as Cohen (1959) who defines self-esteem as "the degree of correspondence between an individual's ideal and actual concept of himself." These discrepancy descriptions are described in terms of a relation between different selves. The real self or sometimes the self-concept is based upon how the person actually conceptualizes him-

self, while the ideal self is that which he would like to be. Expressions like self-acceptance, and self-satisfaction have been used when referring to these discrepancies. Many definitions of self-esteem have some assumption about what is an optimal self-esteem level for effective personal functioning. The most widely held theory is that high self-esteem is positively related to "healthy" behavior. This represents a "the more, the better" position which is supposed to increase good adjustment and self-acceptance. Most of the writers that have been reviewed and many experimental research writers support this point of view. A low self-esteem person would therefore be prone to lack self-confidence, be more dependent upon others, be shy, non-explorative and guarded and use defensive facades (Rosenberg, 1965); be less creative and less flexible (Coopersmith, 1967); and more self-derogative and disposed toward various forms of deviance or criminality (Fitts, 1972).

Descriptive Analysis and Processes

The two main underlying processes of self-esteem according to Wells and Marwell (1976) are affection and evaluation. In their opinion, the manner that each writer understands and emphasizes the interaction between these two processes, will influence his descriptions and measurement of self-esteem.

With reference to the variety of terms or synonyms used in conjunction with self-esteem, Wells and Marwell (1976) maintain that three of them dominate the literature. These terms are: 1) self love,

2) self-acceptance, and 3) a sense of competence. The first two terms involve affection. However self-acceptance is seen as a more phenomenal judgment and the causal mechanisms are thought to be the structure and directions of attitudes, as in some of the neo-Freudians and the phenomenological "client-centered perspectives" (Wells & Marwell, 1976). On the other hand, self love is generally understood as being a deeper, possibly a more mystical process, involving instinctual drives and energies as found in psychoanalytic theories, and also in existential theories with their ontological insecurities.

With reference to the competence descriptions of self-esteem, evaluation is involved. When an object or event is compared to some standard, a sense of relative success or failure is realized and in such a process, a level of competence is identified. With definitions of self-acceptance, attitudes are evaluated as well, but the emphasis is upon the feeling associated with the evaluation. Wells and Marwell (1976) maintain that concentrating on one or the other process, affection or evaluation, will give rise to different definitions, descriptions, explanations and sometimes measurement. They suggest that stressing self-evaluation leads to more mechanistic, causal descriptions which tend to emphasize instumentality--the assignment of some judgment of good-bad on the basis of an object's usefulness. In Diggory's (1966) terms, "man then might be viewed as a purposive instrument, and might evaluate himself in quite the same terms as he evaluates any other instrument (p. 418). Most descriptions of self-

evaluation of an attitudinal nature or process involve "cognitive comparisons." The attitudinal object (oneself) is compared with some evaluative standard and a judgment of value is made.

In comparison, if self-affection is emphasized rather than self-evaluation, the thinking tends to be more humanistic, stressing the emotional and behavioral aspects of self-evaluation. It is not the evaluation which is stressed but the cathectic response. Self-affection processes have been described as "emotionalized self attitudes" (Rogers, 1950) or the "emotional reactions" to self-conceptions (Rosenberg, 1971), or as "emotional connotations" of self-attitudes (Gordon, 1968). Self-affection or self-acceptance is regarded here as functioning adequately in spite of one's self-evaluation. McCandless describes self-accepting persons as being "those who can regard themselves accurately, who can face the fact that they are not all they would like to be ... yet who can live happily and creatively with this awareness" (1961, p. 203).

In summary, as Wells and Marwell (1976) note, descriptions of self-esteem or self-acceptance often center upon the idea of personal value or existential worth, as compared with descriptions focussing upon self-evaluation which emphasize pragmatic or instrumental values. The process of self-evaluation dwells upon more mechanistic, causal descriptions which have a tendency to emphasize instrumentality, while the process involving self-affection have a tendency to evoke more "humanistic" conceptualizations of behavior.

Research Questions

In view of the importance ascribed to self-concept and particularly to self-esteem by the foregoing authors, building positive self-esteem demands an important place in developmental psychology and in education.

The author's own experience in the classroom has affirmed this conviction and leads one to ask the following questions in an attempt to scientifically verify the relationship between self-concept oriented courses and enhancement of self-esteem:

1) Is there a scientifically verifiable relationship between the experience of a course such as Perspectives for Living and the enhancement of self-esteem in the students who enroll in the classes?

2) If there is such an effect is it enduring; does the enhancement of self-concept last beyond the termination of the course?

To study these questions, a research methodology was constructed following the plan of research outlined in the following chapter.

CHAPTER III

RESEARCH METHODOLOGY

The previous chapter with its review of the literature on self-concept and self-esteem, along with the present author's experiences in the classroom, raised two major questions concerning the positive effects of a high school course in personal development on the self-esteem of the students who took the course, and questioning at the same time the degree to which this effect would be sustained. This chapter will describe the research methodology used to explore these questions, which for the purposes of research may be posed now as the following hypotheses:

Hypothesis I. There is a positive relationship between self-esteem as measured by the Tennessee Self-Concept Scale (TSCS) and successful completion of the course entitled "Perspectives for Living."

Hypothesis II. This positive self-esteem as measured by the TSCS will be sustained over a period of at least five months.

These hypotheses were tested using the following research design.

The Sample Composition

The sample consisted of two classes of PFL students at Harry Ainlay Composite High School in Edmonton. The one class enrolled for the first semester class of PFL is, beginning at the first of September and finishing the last week in January. The other class of students

registered for the second semester PFL 15 class, beginning the first of February and concluding at the end of June. Those who enrolled were either Grade Eleven or Grade Twelve students, who had chosen to take the PFL course as a social science elective subject. The course given both groups of students was an introductory PFL course, without previous exposure to the high school PFL program. The first semester class had thirty-five registered students, while the second semester class had thirty-three students.

Figure 1

Research Design

	Pre-test Sept.	In Session	Test (2) Jan.		Test (3) June
PFL 15 Semester I Class	*	Semester I	*	"Dormant" No Treatment at this time Semester II	*
PFL 15 Semester II Class	*	"Dormant" No Treatment at this time	*		*
				In Session	

The procedure, illustrated in Figure 1 was the following:

The PFL class which was scheduled in the first semester, wrote the TSCS test during the first scheduled class. Those who happened to

be absent at that writing of the test, wrote the TSCS test shortly thereafter, before sitting in on any PFL classes. Students registered in the PFL class which was scheduled for the second semester were identified by a preregistration computer print out. These students were all contacted and arrangements were made to have each of these students write the TSCS test during one of two designated noon hours. This TSCS pre-test was written by both groups of students during the first week of September.

The PFL class which took the course during the first semester, wrote the post-test TSCS during one of the classes at the end of the semester in late January. The writing of this TSCS for that first semester group of students, represented a concluding activity for that particular class. The second writing of the TSCS for those students enrolled in the second semester PFL class, took place during their first class in February. Students who registered for the class, after that writing of the TSCS, wrote it before they joined the PFL class already in progress.

For the June and final writing of the TSCS the class members of the first semester class, were individually contacted for that to be arranged. This proved to be a difficult chore, as some students had dropped out of school, or were by this time, focussing upon their final exams for the year. For whatever reason, some students did not write the TSCS at this time and it did pose a problem for the size of this student group testing sample. The second semester class wrote

the final TSCS test during one of their last class esssions in June.

Instrumentation

The instrument used was the Tennessee Self Concept Scale (TSCS). Frandell (1973) reviewed available instruments for measuring self-esteem and concluded that the TSCS was the most valid and reliable. Fitts developed this instrument which attempted to measure components of self-concept, and relate them to the overall level of self-esteem. The most important single score on the scale is the Total P score, which reflects the overall level of self-esteem. The self-report is made up of inventory of 100 statements in which the examinee chooses one out of five responses ranging from "completely true" to "completely false." It requires a minimum grade six reading level and takes a mean time of 13 minutes to complete.

Tot. P, the total of the column and row scores, is a total self-esteem measure (Fitts, 1965). A high score indicates the person tends to like himself, feels he is a person of value and worth, has confidence in himself and acts accordingly. People with low scores are doubtful about their own worth, see themselves as being undesirable, often feel anxious, depressed, unhappy with little confidence in themselves. The three row scores are identity--"what I am," self-satisfaction--"how I feel about myself" and behavior--"what I do." The five column scores are physical self, moral-ethical self, personal self, family self and social self. The rows are said to reflect an internal frame of reference while the columns are used to reflect an

external frame of reference (Fitts, 1964). Fitts claims the TSCS is "simple for the subject, widely applicable, well standardized and multi-dimensional in its description of the self-concept (1965, p. 1).

According to the author, a two-week test-retest reliability co-efficient of .92 for Tot. P was demonstrated for college students. Fitts (1965) reports co-efficients of reliability from other studies that range from .80 to .90 (p. 15). There are norms for converting raw scores to T scores or percentiles.

The TSCS manual (Fitts, 1965) indicates construct validity is provided in numerous studies and also demonstrates predictive ability of the TSCS with certain groups.

Bentler in reviewing the TSCS in Buros (1972) states that "general scores from the scale have remarkably high correlations with other measures of personality functioning" (p. 583). He cites a correlation of .70 with Tot. P with the Taylor Anxiety Scale and correlations from .50 to .70 with the Cornell Medical Index. However, Bentler has two criticisms: (a) no factor analysis has been reported with regard to internal structure and (b) a high degree of over interpretation has been done, considering only 100 items were scored.

Also reviewing in Buros (1972) Suin supports the construct validity of the TSCS and Ritz and White (1967) in studying university students (n=138) determined only to independent factors, namely self-esteem (Tot. P) and conflict integration. Based on the findings of other research groups, both the row and column scores need to be

treated with caution. It should be noted that all studies support the total positive (Tot. P) score as a measure of a real factor--positive self-concept.

In terms of measuring self-concept variability Suin also sees the results as supportive, although in one case, which may have implications for this study, he notes sensitivity training did not lead to significant changes. Crandall (1973) claims that the TSCS is one of the most widely used self-esteem instruments today, while Buros (1978) notes that over 580 studies have used this scale.

Statistical Design

The TSCS was statistically analyzed by a two-way analysis of variance, with one of the factors as repeated measures. The repeated measure was the test given each student on three different occasions.

Factor A represents the two different classes of Perspectives for Living students.

Factor B represents the different testing times (repeated measures).

Factor AB represents the interaction between the groups and the testing time.

This analysis was done for the Total P score which is the total self-esteem measure as defined by the TSCS. The results show significant difference between the groups when the F results are given which have a probability level of less than .05.

The following chapter includes the results of the data analysis.

CHAPTER IV

RESULTS OBTAINED IN THIS STUDY

The Total Positive Self-Concept Measure

The first question addressed in this research is: Is there a significant difference between the two classes of students enrolled in the PFL program? The second question is: Does the time that the test is administered affect the scores (or have an effect)? The third question is: Is there a significant interaction effect between the groups and the timing of the tests? All four pairs of tables which follow, will address all three of these questions. The answers to these three questions as outlined above, will provide information which can then be applied to the two hypotheses which were outlined earlier in this thesis. Table 1 will outline the results of the two-way analysis of variance, using one of the factors as repeated measures. The results will show whether there was a statistically significant difference in the measurement of the self-concept for the students involved in the program as determined by the Total Positive measure (Tot. P) of the TSCS.

The data in Table 1 was organized by A, group (1, 2) and B (Time) as being the first, second and third time the TSCS was administered and AB as being the interaction of the testing groups with the various testing times.

Of the sixty-eight students who were enrolled in the two PFL

classes, only twenty-four students completed all three of the TSCS measurements, when they were administered.

TABLE 1

ACCUMULATIVE TSCS GROUP RESULTS

Source	Sum of Squares	Degrees of Freedom	Mean Squares	F Ratio	Probability
A	99.896	1	99.896	1.177	0.290
S-Within	1868.000	22	84.909		
B	43.021	2	21.510	0.776	0.466
AB	7.292	2	3.646	0.132	0.877
BS-Within	1219.000	44	27.705		

Table 2 which follows, gives the mean and standard deviation for both groups of students at the three times the TSCS was administered.

TABLE 2

CELL MEANS - SEPT. -JAN. -JUNE RESULTS

Group	Time	Mean	Std. Deviation
1	1	267.00	6.39
1	2	266.40	8.92
1	3	267.50	6.36
2	1	269.50	6.54
2	2	267.93	4.84
2	3	270.64	7.72

An inspection of both Tables 1 and 2, reveals that there is no significant difference (P. =. 29) between the two groups of PFL students (first semester and second semester) when looking at the overall effect which the course had on them. For the two groups to be significantly different the F ratio must have a value of three or larger. This table compared the accumulative results for each of the groups as the statistics were carefully examined for all three values from the first semester class, and then for the three values from the second semester class. With respect to factor A which represents the two classes of PFL, it could be assumed that the groups are in fact similar.

For the factor B which represents the three separate times during the school year, when the TSCS was administered, the F ratio of 0.776 is not significant. This statistic reveals that the two groups experienced very similar results over the three different occasions when the testing was conducted. With these results for the B factor, there is no reason to believe that the two PFL classes are not similar. When looking at the AB factor which involves the interaction of the groups and the testing time, again there was no significant difference.

Looking at more specific data, the following Table 3 and 4 provide statistical data for the two PFL class groupings, on the first and second administration of the TSCS.

TABLE 3

TSCS GROUP RESULTS - SEPT. AND JAN.

A - Groups 1, 2

Within subject factors are:
B - Time: 1) Time 1 - September writing of TSCS
2) Time 2 - January and February writing of TSCS

Source	Sum of Squares	Degrees of Freedom	Mean Squares	F Ratio	Probability
A	102.781	1	102.781	1.692	0.200
S-Within	2795.000	46	60.761		
B	62.562	1	62.562	1.504	0.226
AB	0.0	1	0.0	0.0	0.999
BS-Within	1914.000	46	41.609		

TABLE 4

CELL MEANS - SEPT. AND JAN. RESULTS

A	B	Mean	Std. Deviations
1	1	266.538	7.890
1	2	264.846	7.948
2	1	268.545	6.871
2	2	267.000	5.255

Table 4 provides another statistical look at the two groups of PFL students, on the first two administrations of the TSCS. The cell means are presented in this Table.

The number of students who wrote the TSCS on both the first and second writing (the beginning and end of the first semester), numbered 48. This represents the greatest involvement of student participation in the writing of the TSCS. Again, there was no significant difference between the groups, or between tests, and there were no interaction effects.

TABLE 5

TSCS GROUP RESULTS - SEPT. AND JUNE

A - Groups 1, 2

B - Time: 1) Time 1 - September writing of TSCS
2) Time 3 - June writing of TSCS

Source	Sum of Squares	Degrees of Freedom	Mean Squares	F Ratio	Probability
A	165.550	1	165.550	2.266	0.146
S-Within	1680.000	23	73.043		
B	0.0	1	0.0	0.0	0.999
AB	19.25	1	19.25	0.605	0.445

A total of 25 students was involved in the writing of the TSCS, both in September which was the first recorded measurement, and in June which was the last recorded writing of the TSCS. This number represents a high mortality for those 68 subjects who initially wrote this TSCS in September.

TABLE 6

CELL MEANS - SEPT. AND JUNE RESULTS

A	B	Mean	Std. Deviations
1	1	267.091	6.074
1	2	265.727	8.427
2	1	269.500	6.537
2	2	270.643	7.722

TABLE 7

TSCS GROUP RESULTS - JAN. AND JUNE

Source	Sum of Squares	Degrees of Freedom	Mean Squares	F Ratio	Probability
A	64.167	1	64.167	0.896	0.354
S-Within	1576.000	22	71.636		
B	43.021	1	43.021	1.615	0.217
AB	6.563	1	6.563	0.246	0.625
BS-Within	586.000	22	26.636		

Tables 7 and 8, give the statistics for the two groups of PFL students who wrote the TSCS, at the second and third writings (January and June) of this self-esteem measurement. The number of students who wrote the TSCS on both occasions (January-June) number twenty-four. Contacting the first semester PFL class, proved to be a difficult task.

TABLE 8

CELL MEANS - JAN. AND JUNE RESULTS

A	B	Mean	Std. Deviations	Cases
1	1	266.400	8.922	10
1	2	267.500	6.364	10
2	1	267.929	4.843	14
2	2	270.643	7.722	14

At no time in any of the table presentations was there an F value with a probability level of less than .05. The smallest value observed throughout the testing was 0.146. Therefore there was no significant difference noted for the two student classes of PFL involving the three questions which were introduced earlier in this chapter.

Hypothesis Testing

For this thesis, two hypotheses were presented for statistical analysis. The first hypothesis embodies the essence of the thesis itself.

Hypothesis #1

There is a positive relationship between self-esteem as measured by the TSCS and successful completion of the course entitled "Perspectives for Living."

The results of the TSCS which were written by those students involved in the course at three different time slots in the school year,

indicate that overall, there were no significant differences noted as far as the accumulated results were concerned for each of the PFL groups. The data shows no significant positive relationship between the PFL course and self-esteem as measured by the TSCS. Therefore hypothesis 1 was not supported.

Hypothesis #2

This positive self-esteem as measured by the TSCS will be sustained over a period of at least five months.

The only measurement which addresses itself to this hypothesis, occurs in Table 2 which examines the mean scores. The semester I class which was active in that semester, and not involved in semester II, gives us the opportunity to observe what happened following a five month period of time with no contact with the PFL program. Hypothesis 2 was not supported since the difference was not statistically significant.

Experiential Results

The Tennessee Self Concept Scale, used in this thesis did not reveal any significant change of self-concept awareness for the students who had enrolled in the PFL classes. I don't think though that these results should invalidate this program. I am convinced that the PFL course did make a positive impact on those high school students. I will now present some non-statistical evidence to support this personal point of view. Firstly, I will introduce information based upon my experiences as a PFL teacher during the last eight years. During this

period of time, I taught approximately twenty-five PFL classes directing one-half of my teaching allocation to this particular high school subject. Secondly, I will present an audiovisual tape which was produced by Access Television, and aired on CBC Television for public viewing. This tape will provide a window through which one can observe the student involvement within the program itself. On the tape, students spontaneously expressed personal feelings and ideas which they had concerning the PFL course of studies.

The PFL course provided an opportunity in class for students to study the self-concept, functioning independently, and then interdependently in conjunction with others. These classes established a social network; within a climate of mutual respect and co-operation. What was created was an environment of mutual support and caring, which provided a measure of safety and encouragement for the students. I was able to observe the benefits which the students received from this supportive climate. Each class established a sense of community despite the wide range of student socio-economic background. I was not able to observe this cohesiveness amongst students in other aspects of school life. Typically, students enrolled at the high school would congregate in tightly-knit student groups arising from past associations; which would make any new student associations difficult. This sense of community was realized in the PFL classes because of an unconditional respect for the individuals who comprised the groups. As time progressed, these students tended to develop into support

groups, which were able to accept the wide range of individual differences, and who were able to cultivate a healthy acceptance of each other--each valued as a unique individual.

I marvelled at the high level of communication which was functioning in the classroom. As the communication flourished, the energy level within these classes rose considerably. Students attended these classes regularly, and did so enthusiastically. The students were encouraged to bring some item, deemed to have a special meaning, to adorn our classroom walls. In no time these walls were completely covered with beautiful posters; each bearing a significant message. Students were asked to each prepare a thought for the day, which was presented orally and usually based upon a particular poster. Generally this procedure allowed a student to share this special thought with one's peers, to then place this poster in a prominent position on a classroom wall--representing a contribution of oneself to the classroom. This further helped to identify our room as being a special room for our students to meet in.

I was aware of many important changes which occurred within the class groupings as the course progressed, particularly in the area of self-concept. As the students spent time discussing and studying various ideas related to better self-understanding, I began to see them gradually share and reveal more of themselves with each other, engaging all the while in deeper levels of communication. What elicited this willingness to share more and more personal information?

I attribute this to the growing confidence experienced by the group members. Each individual was accepted for who he/she was, and consequently was "prized" for the sense of individuality that each possessed. With this acceptance, the interpersonal sharing deepened, and the students continued to enjoy each other's company. I became aware of the active level of energy which was being expressed throughout the group--laughter and good feelings generally prevailed. Along with this growing sense of group vibrancy, I was impressed with the degree to which the students were willing and able to self-disclose. As the class engaged in active listening with each other, this proved to stimulate the mutual willingness of class members to speak out and to share ideas with one another.

As the teacher of this PFL course, I endeavored to structure a positive, accepting class environment, in which students were encouraged to better understand human relations with self and with others. Students were referred to by name, and individual effort and accomplishment were acknowledged. Jack Canfield and Harold Wells in their book entitled '100 Ways to Enhance Self-Concept in the Classroom' describe what must occur in the classroom:

> The crucial thing, however, is the safety and encouragement students sense in the classroom. They must trust other group members and the teacher to the extent that they can truly express their feelings openly without ridicule or derision. Further, they must recognize that they are valued and will receive affection and support ... Without the critical environmental dimensions of trust, caring and openness the teacher's

> efforts to enhance pupils' sense of self-esteem will be seriously limited. (1976, p. 5)

I am convinced that the classroom climate which was developed in the PFL classes, was very responsible in allowing the students to fully function, both cognitively and affectively. It was the clearly-defined invitation given to each student in the PFL program to come, permission to be oneself, and protection afforded each person to authentically be who they were, with the understanding that each would be respected for being that person, that made such a difference. In so doing, each student had the opportunity of more fully experiencing the potency or the power inherent in one's own person. When students did accept this invitation and did fully participate in the program, I was able to see evidence of individual growth. Students typically became more confident of themselves in relationship with the other students in the classroom.

This individual growth was attested to by students who were interviewed on the audiovisual tape which I am including with this thesis. The student who seemed to benefit the most from the exposure to the PFL program, was a classic example of being "different" in relation to his peers in the classroom. When he spoke, he usually stuttered or stammered and would roll his head in a very peculiar way. His appearance was usually unkempt--evidence of little care. As the class began to come to know him, the level of understanding and acceptance rose noticeably. Probably for the first time in many years,

he spoke and he was listened to by the others in the class. He shared with the class some of the details of his past. He was an orphan, who spent time living in many foster homes as he was growing up. At the age of eight years, he was apprehended by the police for setting two large churches on fire. On the audiovisual tape he says:

> I felt no one could understand me because I was so weird. Now, I am a bit more mature and learning how to communicate me to other people. I can see a fantastic growth in myself from six months ago--and that's really important. I really grew because of this course.

This particular student was for me, the greatest example of a student benefiting directly from being in this PFL class. Another student on the tape comments, "I am maturing now--this course has really helped," while another student states, "It is hard to express myself as to who I am. It feels good as I am now expressing, in this class, who I am and what my values are." Another student adds, "We're at the crossroads now--I find this class is really important to me." Based upon an exercise which was seen on the tape, where students wrote positive personal comments on a sheet of paper which each student held behind his back/her back she says, "It is exciting to see what others think of me--in a way I would like them to think of me ... I will keep these comments forever."

The two vital aspects of responsible behavior are a caring for self and a respect for self and others. Muriel Smeltzer comments on the audiovisual tape that it was evident that this particular PFL class

of students reflected a sense of caring for each other--which hopefully would extend to others throughout one's lifetime.

The students were both seen and heard on the audiovisual tape, participating fully in the PFL course content. It was through the overwhelmingly honest responses from the students, in terms of their new-found "self-love" and their increasing ability to express it, that I came to better understand the intrinsic, pulsing power of this program. As teachers and counsellors, we are often unable to touch, let alone grasp the human condition in such a unique and special way. To actually speak and to actively listen "with the heart," is perhaps the highest form of communication available to us as human beings. I believe that this PFL program has made this mode of communication more attainable for us--both for the students and for me as the teacher in this program.

A motto which became a familiar one in the PFL program was IALAC--I am loveable and capable. For all of us in the class, as we participated together we did so in the full realization that each person was unique, possessing particular strengths and abilities, and a person of value. This orientation encouraged class members to confidently interact in the class, respectful of self and respectful of the others in the class.

Over the years with my involvement as a teacher in the PFL program, I was impressed with the manner in which the students learned new social skills, thus improving their ability to interact with

self and others. As the students became aware of their own increased ability to better relate with self and others, I sensed individual excitement and pleasure as deeper levels of communication were experienced. It is based upon this kind of student observation that I believe that PFL did have a positive influence on students, and afforded them a better self-awareness, which seemed to lead to a greater understanding of self, and with a deeper appreciation of self.

CHAPTER V

DISCUSSION IMPLICATIONS FOR FURTHER RESEARCH

Discussion of Results

Analysis of the TSCS data for the two classes of PFL students did not reveal any significant attitudinal change of a more positive student self-concept awareness. There were however slight indications that the PFL course did influence the students in a positive fashion, towards establishing more positive self-concept. A number of factors may have been responsible for this marginal statistical result, as recorded by the TSCS.

The observations by Wells and Marwell (1976) may also apply to this study. They write that when students concentrate on a self-evaluative measurement, that it tends to emphasize a pragmatic or instrumental value, whereas a student description of self-esteem or self-acceptance focuses upon the concept of personal worth which draws a more humanistic conceptualization of personal behavior. Perhaps the TSCS measurement did not allow the students to respond in a more humanistic or affective measure. For future research purposes, other measurements could be used, to supplement the results of the TSCS. Instruments could be selected to measure the level of affect in the PFL program, and possibly to gauge the level of interpersonal skills which are developed from exposure to the program--such as, speaking for self, description of self-feelings and concerns,

ability to develop and maintain sound communication skills.

The more subjective evaluation of the PFL course content contained in the audiovisual tape seems to have elicited a more humanistic response, based upon a sense of self-acceptance, and self-love--two synonyms used in conjunction with self-esteem as outlined by Wells and Marwell (1976).

The verbal expressions of many of the students enrolled in the PFL program, were very supportive and appreciative of what they had learned experientially while in the course. Statements were made such as: "For the first time I spent time coming to better know and understand myself"; "I am learning to communicate with myself and others, in greater depth and understanding." Perhaps the TSCS measurement by itself, was not sufficient to tape an appropriate student response directed towards self-concept awareness and appreciation.

The sample of students who wrote the TSCS on all three occasions throughout the year, was disproportionately low. Only twenty-four of sixty-eight students who registered in the PFL courses were able to write the TSCS on the three occasions which were set apart for the TSCS measurement.

Perhaps a greater student response in writing the TSCS at all three arranged times, would have made a difference in the statistical results of this self-concept study. A more thorough plan of student TSCS recorded assessment would assist further research.

As the statistical results did not bear a significant difference with respect to recorded measurement of self-concept awareness during and following exposure to the PFL content of study, it would indicate that the students' level of self-concept functioning remained rather constant throughout this particular study. Approximately 68/1000 students chose to incorporate this human relations class into their Grade eleven or twelve timetable. Perhaps the student who selected this course, already had a strong and confident level of self-regard, and was willing to explore and risk the introspection which this course encouraged. By arranging a TSCS measurement with another group of high school students other than PFL students on regular intervals throughout the school term, as was done with the PFL group, a comparison of levels of self-esteem between the different groups would have been realized. There was evidence in the research to suggest that it isn't easy to in fact change self-concepts, and that this process takes place slowly, over a long period of time, if at all. The study perhaps, did not provide enough time for a new self-concept projection for the high school students. The author would suggest that this study be expanded to include those students enrolled in a second year program in the PFL course of studies. This would allow students to be tested over a two year interval of time, which would then better allow an attitudinal change in self-concept to surface.

Though the TSCS results did not reveal a significant difference

of self-concept awareness for the PFL students, the author supported by the evidence of the audiovisual tape is of the conviction that those students involved in the PFL program of study, did come to a better realization of themselves as individuals, and in so doing developed new measures of personal growth and understanding. The underlying message in PFL which was offered to the students enrolled in its program was "you count--you have great potential--develop and grow."

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APPENDIX A

THE PERSPECTIVES FOR LIVING COURSE

Treatment Program

It is rather difficult to describe the true flavor of any course which has a heavy experiential content. However by describing some of the primary objectives of the course, and further by elaborating upon some of the course highlight, a sense of the PFL course can be obtained.

Pre-treatment Planning

The PFL course was designed to meet the personal and social needs of students in a human relations laboratory setting. It was generally agreed by those who helped to develop this course, that there was vital information available, which at some time was transmitted to young people via the family and the church. Families now seem reluctant to delve into matters related to sexuality, and for others there was no established contact with a church or affiliated youth groups, which offer interesting programs of a human relations nature. The classroom then seemed to be the logical setting to introduce such a course to a wide range of students interested in studying a humanistic oriented program. Further, with a teacher specially trained, interested and willing to teach the course, the students would benefit from an instructional point of view. It is said that people learn by expanding their awareness, and a viable teaching method designed to encourage a broadening of awareness is the experiential/laboratory learning model. The experiential training model emphasizes five key phases to learning, experiencing, publishing (sharing reactions and

observations), processing (integrating), generalizing, and applying (Pfeiffer & Jones, 1977). The laboratory training model substantially overlaps with the experiential model stressing that the necessary conditions for goal achievement are: Opportunities for presentation of self (to reveal to oneself the way one sees and does things), feedback, an atmosphere of trust and nondefensiveness, experimentation with new behavior practices, application to back-home situations, re-learning how to learn experientially, and obtaining relevant cognitive maps (Mill & Porter, 1972, p. 1).

The course was taught over a five month period of time. The classroom sessions were 80 minutes in length and taught each school day throughout the semester. The units of study concentrated upon the following topics: communication skills, self-awareness, sexuality, a developmental study of a human from birth through to death, including childhood, adolescence, dating, marriage, responsible parenting and aging. Throughout the course the general emphasis concentrated upon the two main theoretical components of self-esteem--competence and worth. The classroom setting was very flexible. Usually in group session, the class sat in a circle formation which brought everybody face-to-face, inviting each person to inter-relate and participate. Often, as the class was involved in small group exercises, the portable chairs were arranged in pairs, or in threes or fours, allowing each group to have its own space and resulting privacy. The carpeted room allowed members of the class to sit on the floor in various group sizes

or to lie on the carpet for group relaxation exercises.

Themes of the Course

Communication Theme

The class was introduced to communication exercises at the onset of the course. This allowed members of the class to better get to know others in the class, which immediately had a relaxing effect upon the class. Games and communication exercises encouraged class members to circulate amongst each other, learning names and interesting background information of those in the class. Many of the exercises focussed on the uniqueness of the individual and the wealth of information and background which everyone brought to the group. Many opportunities were presented to each member of the class, to express ideas, verbally or non-verbally, to the class as a whole, or within small groups. As the speaking was taking place, class members participated in active listening, providing constructive feed back to the person involved. A value was placed on one's opinion and as different opinions appeared, class members were encouraged to consider and think about the wide range of opinion, and then to formulate an individual opinion based upon the many opinions which were expressed. Throughout the unit, individuals were invited to think about the topics which were presented, and then to share with the class their ideas and feelings based upon that discussion. A sense of well-being was experienced, as a person's name was constantly used, and one's ideas and ensuing feelings were considered and respectfully dealt with. Classmates

shared ideas and feelings on deeper and deeper levels as the classes moved through the semester, as a sense of trust and friendly respect became more and more apparent within the class.

Self-Concept Theme

By this point in time, the class had been underway for a month, and everyone knew each other, and all had had considerable experience in expressing ideas and feelings. The subject of self now could be covered meaningfully. Students explored "who I am," and presented who they were, in various ways. The students faced the fact that they were complex in nature, and all lovable and competent in their own right. Students shared their hopes and future plans, their anxieties, their strengths, their loves, etc. in many fashions. A dyadic encounter was arranged, and appropriate time was given so that two persons could discuss topics about themselves at some length with each other. As time was given to this important subject, a sense of enthusiasm and vibrancy was felt in the class, as persons came to a better understanding of themselves as individuals--an exciting process. The author sensed that personal growth was being realized, as students took the time to sensitively and carefully introspect and explore the intriguing dimension of self. The students were invited to assess their own competence and worth, and then to look at how they do and could enhance both their own and others' self-esteem.

Sexuality Theme

This was a very comprehensive and carefully prepared unit of

study, which centered upon the miracle of birth. Students studied conception, the various phases of embryo development, noting the complexity and growth of the fetus, and watching the dependency stage change at birth to the stage of independence as a separate human being. Students were able to sense their initial life phase and were encouraged to discuss their own birth with their parents, talking about the feelings which surrounded his/her birth in the family.

Important issues such as teen-age pregnancy abortion--to keep, to surrender (adoption), for the single parent, were discussed. Teen-age marriage as a topic was discussed by the class, as well as a unit on birth control. Films and guest speakers were used to present the various topics to the class. Throughout this unit, the impact on self was always present. Students realized the value of self, being in control, and the logical consequences for self based upon one's decisions. The feelings of self were carefully probed in classroom discussion. The topics were based upon current and controversial issues which allowed the students in the PFL classes an opportunity to work through them in their own minds.

Responsible Parenting

This topic gave the students an opportunity to view parenting from another perspective--that of an adult. They were able to sense the onerous responsibilities which adults assume as parents. The students were able to realize how important the first few years are in the life of a youngster. Those impressionable years are moulded

primarily by the parents, whose influence can range from being very supportive and encouraging to disruptive and demoralizing. One's self-concept emerges, shaped by the parenting one receives in those early years of childhood development. Loving, caring, structuring, sharing are all dimensions of responsible parenting, and through thought and discussion, the students came to assess the impact which parenting skills have on children's self-awareness and self-esteem. This parental influence often affects how the individual views oneself for the rest of one's life time experiences.

<u>One's Passage Through Life</u>

In this section of the course, one moves through many crucial phases of one's lifetime. Dating, marriage, parenting, aging, dying are all the subject of lively discussion and thought. Throughout the unit, the student is encouraged to look at life, living life fully, living congruently with self as one progressed through the life cycle. The process of decision making for an individual was viewed carefully. Topics such as making decisions for self, logical consequences, experiencing one's sense of resourcefulness and strength by taking responsibility for self, were thoroughly presented and discussed.

<u>The Eventuality of Death</u>

Elizabeth Kubler Ross, in an article entitled Omega, writes, "There is an urgency th[redacted] of you, no matter how many days or weeks or months or years you have to live, commit yourself to growth ... this means development of loving and caring relationships

in which all members are as committed to the growth and happiness of the others as they are to their own."

The students discussed topics such as, death is the final stage of growth in this life. As the topic of death is contemplated, the subject of values is introduced as students think about: what accomplishments do you want to have achieved in your life time? what is important for you in your life plan? what do you want to be remembered for at the time of your death? A values clarification is experienced and explored. The subject which is an underlying theme throughout the course, is self. One is encouraged to look objectively and subjectively at one's self, and to study the pattern of life which one is designing for self, on the journey through life. The invitation is extended to the class, to cherish life, and to structure each day, so as "you become aware of the light, power, and strength within each of you, and that you learn to use those inner resources in service of your own and others' growth" (Ross, p. 165).

This course embodies a celebration of life and its unfolding of opportunity for individual growth, working toward a greater realization of self-actualization, a respect for the mystery of life, a joy in being able to relate and to share our emotional expression with others, and to have the courage to be--authentically and proudly--oneself.